

SPIRITUAL TELEGRAPH

DEVOTED TO THE ILLUSTRATION OF SPIRITUAL INTERCOURSE.

"THE AGITATION OF THOUGHT IS THE BEGINNING OF WISDOM."

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WHOLE NO. 219.

The Principles of Nature.

Original.

REPLY TO MR. RHODES' LECTURE.

BY PROFESSOR HARE.

MR. A. E. NEWTON, EDITOR OF THE NEW ENGLAND SPIRITUALIST :

Dear Sir—I regret to differ from you in opinion respecting the address of Mr. Rhodes, which you have allowed the honor of occupying several columns of your periodical for the 4th of this month. Mr. Rhodes thus declares his defamatory opinion of writers on Spiritualism, or "Spiritism," as he prefers to name it, himself only forming a peculiar example of respectability and instructiveness.

2. Of all the works which have been written and published on the philosophy of Spiritualism, there is scarcely a single one which merits the slightest respect, and though, perhaps, the assertion may partake largely of arrogance, I hesitate not to declare, that not one among them all, presents the subject in an intelligible form.

3. But for the unmerited honor which you have accorded, as above-mentioned, I should have hoped that respecting this address, impressions being created in every reader like those created in myself, this publication would have been beneath notice.

4. But sanctioned by its insertion in the *N. E. Spiritualist*, and some commendations from its worthy editor, I deem it expedient to correct impressions which may be in consequence created, and which I deem to be erroneous.

5. I had submitted to the public a series of facts, made under my own zealous and laborious observation during two years, and many other facts as ascertained by other observers. I had also submitted many inferences from those facts, and likewise communications from the Spirit-world, obtained by a process which prevented the result from being influenced by any mortal. Independently of the pretensions thus founded, I should not have felt warranted to occupy the attention of the public.

6. But Mr. Rhodes does not advert to any facts supplied by his observation or that of others; he makes no appeal to the phenomena, communications and inferences made by Spirits, or by co-laborers in various parts of the world, but at once seats himself on the judicial bench, only to emblazon his own superior ability and knowledge, while decrying that of every other writer on Spiritualism.

7. Mr. Rhodes assumes that if he does not find a work intelligible, it is the fault of the author, not of himself. Sir Isaac Newton might be condemned for this defect by any ignorant who should be unable to understand his *Principia*. But has religion ever been presented in an intelligible form even to men of the highest intellectual endowment?

"*Canst thou by searching find out God?*" Has gravitation ever been made intelligible? Is it not perfectly unintelligible how anything ever came to exist? Is nothing in science to be believed because the wise men, who discover the laws of nature, are unable to explain them theoretically to themselves,

or to Mr. Rhodes? Who ever understood the development of a chicken by the process of incubation, or of an oak from an acorn by the vegetative process?

8. If we are not to doubt the revolution of this planet about the sun, by the power of the Creator, because of the unintelligibility of the process, wherefore doubt the account of the Spirit-world, given by the Spirits, because the mode and means of its existence can not be made intelligible to man?

9. I have shown in my work that philosophers can not agree as to the nature of elementary atoms of matter. If until Mr. Rhodes causes men of sense and science to admit *his explanation* of the mysteries of matter and mind, we are not to believe in any evidence of immortality, hopeless materialism would be our inevitable doom. If the following paragraph of the address has any distinction, it seems to me to be that of exemplifying unintelligibility, to an extent which it would be difficult for any wise man to contrive.

10. I set out, says Mr. Rhodes, with the proposition that philosophers, from Aristotle down to Hamilton, have misunderstood the operations of the human mind, blundered about its origination, and propagated erroneous notions as to its constitution, powers and nature. And though a certain school now exists that correctly traces its origin, yet none have ever comprehended its real character. It may at first appear foreign to the subject of this lecture, to enter upon the inquiry as to what is the mind? But Spiritualism itself is based upon mental phenomena, and no one can comprehend spiritual philosophy without first understanding the nature and organization of the mind. Nor does it follow that the inquiry will be fruitless, unintelligible, or interminable, on the old theory that the mind can not comprehend itself. For, as I shall presently show, beyond question, this acknowledged proposition does not enter at all into the controversy—the true inquiry being, "*Can the Spirit comprehend mind?*" not, can mind comprehend mind, or spirit spirit. You observe, therefore, at the very outset, that I draw an impassable line between mind and spirit; indeed they are just as distinct as soul and body. In this fashion of two irreconcilable things—this identification of two different substances—this commingling of distinct phenomena, may be traced most of the difficulties of mental philosophy, from the times of the Stagyræ to those of John Locke and Emanuel Kant. First, what then, is the human mind? I reply that it results from the organization of the body. It is a substance—formless and ethereal as the air we breathe—or the electric current that issues from the poles of the galvanic battery. Its volume corresponds to the discharges of a Leyden jar, in exact proportion to the size of the generating machine. It is, so to speak, a continuous stream generated by the human brain, susceptible of spiritual impressions, and these are made upon it by the spirit of each individual, according to its receptive power. The mind does not possess life; all vitality subsists in spirit. It is, in other words, the window through which the Spirit looks out upon the material world, and the machinery by which it moves, regulates and governs it.

Electricity is by profound electricians considered as a state or affection of matter, not as a fluid; but, admitting it be a fluid, can anything be more absurd than to identify it with mind, as in the following language of Mr. R.:

11. I have already endeavored to show that mind is a material substance, in the nature of the electric fluid.

In my work I have advanced that mind must have been in the field at least as early as any other entity, since the adapta-

tion of the fundamental properties of the elementary atoms of matter to rational ends, proves that reason must have presided at the creation of them. But Mr. Rhodes, assuming that my teachings are not worthy of the *slightest respect*, at once claims by an *ipse dixit*, all the premises which his inferences require.

12. I have suggested in an essay, republished in the appendix of my work, that electricity is due neither to one or two peculiar fluids, but to a transient state or affection of matter. Admitting, however, that Mr. Rhodes rightly treats of it as a fluid, can anything be more unreasonable than to represent mind as a fluid, and as generated by a galvanic apparatus, as in the following paragraph:

Now you will at once perceive that it is prerequisite to this theory, that the human brain must be demonstrated to be a machine in the nature of a galvanic battery; that its convolutions, in all its watery and marrowy substances, its thin partitions, and regular subdivisions, indeed its entire shape and texture, must be shown to be but the furniture of an electrical or rather mental apparatus, designed to generate a fluid somewhat akin to galvanism, and corresponding most wonderfully with the zinc and copper plates, the separate compartments, the wires and acids of a galvanic battery.

13. How can electricity reason? Must not reason and of course mind, have existence before a galvanic apparatus could be devised? But as there is a similitude between the mind of God and that of man, however comparatively minute the latter, would it not follow that a galvanic battery generated the divine mind?

14. As, by the author's premises, mind owes its existence to the mortal brain, how can it go with all its intellectual powers to the Spirit-world, while the galvanic battery, which is alleged indispensable to its existence, is left in the grave? If the mind require a galvanic battery in this world, how can it exist without one in the next?

15. Yet, according to the author, spirit of itself has an intellectual power independently of mind. "*The true inquiry*" is alleged by him to be "*whether spirit can comprehend mind?*" When we speak of a spirit we mean to include both mind and body, as in Genesis, the words, "the Spirit of God," are inclusive of the *Divine* mind. If we speak of a human spirit as exercising any intellectual faculty, we of course attribute it to the *human* mind. Hence there can be no difference in the ideas conveyed by the two expressions. When a Spirit is said to *comprehend mind*, it is of course the *mind of the Spirit* to which allusion is made; since the body of the Spirit can not possess the mental power of comprehension. The author, to use his own words, *draws "an impassable line between mind and spirit,"* and yet represents spirit as exercising a faculty which identifies with mind!

16. Agreeably to a fable of Aesop, the members disputed the supremacy of the belly; but Mr. Rhodes, ambitious of a new basis for self-laudation, and "*challenge to the whole world,*" would have the spirit body an intellectual rival of the mind! The members (in the fable) found that the belly was not less necessary to their nutriment, than they were to its operations;

and according to Rhodes, the brain in the mundane body contains a galvanic battery without which the mind can not exist any more than the belly without the members. But when the mind goes to the Spirit-world, it leaves its galvanic apparatus to perish, and of course would perish, if the Spirit-brain should not perform a part analogous to that of the mortal brain. But if, in consequence of the author's premises, a Spirit-brain galvanic battery be indispensable, how can the Spirit be placed in a state of intellectual rivalry with the mind of which it must be considered as the sole generating source? Says this author:

17. You will observe, at the very outset, that I draw an impassable line between mind and spirit, indeed they are just as distinct as soul and body.

Of course, the *body* of a Spirit can have no intellectual power. It must in fact be, as is usually understood or defined, the habitation of the soul (with its mind of course) after it quits the mortal body. It is no more than a refined species of matter. Yet according to the author of the above allegation, "The true inquiry is, can Spirit comprehend mind, not can mind comprehend mind and Spirit, Spirit." Thus we have two intellectual entities independent of each other, yet equally endowed with the faculty of reciprocal scrutiny. Usually when a Spirit is spoken of, the idea includes mind, just as much as when a mortal man is contemplated.

18. Since an analogous relation is held to exist between the mind of a Spirit, and his spiritual body, as there has been supposed to prevail between the mind of a mortal, and its corporeal tenement, would it not be as rational to represent this coarse corporeal organization as scrutinizing the mind which it contains, as that the refined organization which holds the Spirit mind, should exercise similar *intellectual* faculties?

According to Mr. R.,

19. "*Spiritism itself is based upon mental phenomena, and no one can comprehend spiritual philosophy without first understanding the nature and organization of the mind.*"

20. Is it not irrational to allege, as in the preceding lines, that Spiritualism or "*Spiritism*" is based upon mental phenomena? If it be true that there are Spirits who communicate with mortals, as the author believes, in common with Spiritualists, do we found our knowledge of this truth on study of the mind, or on the examination of facts? Is our belief in the existence of a Spirit-world based upon mental disquisition? Are not persons convinced that they communicate with their Spirit-friends without becoming adepts in psychology?

21. Those who consider the manifestations as psychological phenomena, not requiring the aid of invisible beings, may allege Spirit manifestations to be built on mental phenomena; but for the most part, those who attribute the manifestations to Spirits, pay no attention to psychology or its deductions.

22. In the address under consideration, I have been struck with the following language employed in speaking of unbelievers in Spiritualism:

23. "Thousands, again, who have no minds of their own to make up, have taken their *cue* from the sneer of some reverend gentleman who imagines, because he stands in a pulpit, that he is immaculate, and infallible, and though perhaps a mere tyro in learning, or a baby in logic, ventures to *blaze away* at what he has not the capacity to understand."

24. Will not this language react upon the author? How false, unjust and absurd is it to represent that thousands of unbelievers have no mind of their own to make up! Even were this true, is it consistent with good breeding and good sense, to make an allegation which involves the presumptuous right to call thousands of people fools, who adopt a different opinion from those which he himself entertains? Admitting that the originator of the idea does not owe it to his own mental obliquity, would any one who has ordinary discretion use such language to an audience, probably for the most part unbelievers in the Spirit manifestations intended by him to be upheld?

25. The idea that any clergyman assumes himself to be infallible, because he stands in a pulpit, is manifestly as absurd as it is irreverent. This species of inconsiderate denunciation, which is better realized by his own vulgar phrase "*blaze away*," than any language which I recollect to have heard from the pulpit, might answer when "*stumping*" to a mob, but does not become the holy cause of religious truth. How shallow to represent that the disbelief in "*Spiritism*" of thousands comes from a destitution of mind, or a "*cue*" created by the "*sneer*" of a clerical preacher, and this from one who has yet to establish his claim to the capacity to handle the subject in which he

displays this enormous self-sufficiency. I have read and heard of much abuse taking place between persons of different creeds, but never before heard it asserted on either side, that the idiocy of the other was the cause of this difference in opinion.

26. Manifestly education is in point of fact, the cause of religious difference in ninety-nine instances out of a hundred. There is no doubt that many of the most amiable and in all other matters sensible people, have a heart-felt devotion to the religion, however questionable, in which they have been brought up; and which they have been taught to consider it impious to doubt. They have learned their religion as a part of their morality, the one having grown up with the other; so that to them, whatever undermines the former seems to jeopard the latter.

27. Moreover, as each sect has been educated to believe in the supernatural or spiritual agency on which their tenets are founded, they have been equally educated to disbelieve any other such agency; and those who have become skeptics as to Scriptural revelation and the miraculous agency therewith associated, have become habituated to disbelieve such revelation and agency, in all cases whatsoever. This incredulity, instead of arising from the want of mind, as Mr. Rhodes avers, may be found to exist in persons of superior education and intellect. It is the weak and ignorant who are the most credulous, not the strong minded.

28. It seems to me that the offensive terms, "*baby in logic*," "*profound quack*," "*plentiful lack of learning*," may, with much more propriety be applied to the author than to the unbelievers against whom he "*blazes away*," forgetting that "people who live in glass houses should not throw stones," that when he designates an ancient opinion as a "*blunder*" he may prove himself to be a blunderer.

DEMONIACAL POSSESSION 200 YEARS AGO.

GENTLEMEN EDITORS:

I communicate to you the following extract from *Town and Country Magazine*, Vol. X, London, 1778, p. 119, for any use you may choose to make of it. The cause of the Spiritualists scarcely requires any more proofs, but the statement therein, coming from a man of so high standing in society, and being so unique in all respects, ought to be, I think, recorded anew in the annals of Spiritualism.

A GENUINE COPY OF A LETTER WRITTEN BY THE DUKE OF LAUDERDALE IN THE YEAR 1657.

Sir, It is sad that the Sadducean, or rather atheistical denying of Spirits and their apparitions and possession of persons, should so far prevail, as I find it does at present. But why should we wonder at it in such an age of infidelity as this, since those who will not believe Moses and the prophets we know will not be convinced though one should rise from the dead? But for me, may heaven ever defend me from such hardness of heart; and indeed I account it no small mercy to me that I have had signal proof, and even ocular demonstration, of the truth of a real and certain possession of Spirits, which I propose a relation of as the business of this letter.

There was some years since in the town of Dunoe in the Mers, a poor and ignorant woman who was generally believed to be possessed by an evil spirit. I myself often saw her, and never doubted it; and I well remember that the minister of the place, a learned, ingenious and godly man, made no scruple of affirming the same to all persons, and himself often visited her, and readily attended strangers who were desirous of the same satisfaction. This pious gentleman even went so far as to apply to the king's privy council, to whom he also brought the written attestations of twenty neighboring ministers to the truth of the fact, for a warrant to keep days of humiliation for her. The power of certain bishops, however, hindering at that time any such fasts to be kept, prevented this godly intention.

These persons, moreover, were not to be made to believe that this was a real possession. I wonder not, indeed, at these gentlemen's disbelief of possessions in general, if they have seen what I myself have of the baseness and roguery of the Church of Rome in the tricks of this sort, in order to make a merit or miracle in dispossessing, but think they might have given a fuller credit to this, where there were the attestations of so many godly persons to the truth of a fact, and no intent of a sham dispossession or any other deceit.

As to the pretended French miracles of this sort, I was myself, I remember, at London at the time when there were a thousand strange stories reported, and books written, about the possession of the London nuns; and being desirous to be an

eye-witness of the truth, I went to see them, not doubting that it was possible for the devil to possess a nun as well as any other person. But alas! I was strangely disappointed, for this was no other than a trick, nor did I see anything there but a company of wanton wenches pretending to be possessed, singing many bawdy songs in French, and playing a thousand odd indecent tricks, in which, however, though they had been well taught, they were nothing to compare to our tumblers and rope-dancers; and one of them with the letters I. H. S. and Maria Joseph in her hand, which, they told us, were written by miracles, but which I am confident was done only by *agoutis*. I was quite tired with this foolery, and spoke my mind about it pretty freely in the hearing of a certain Jesuit, who still, however, affirming that these were actual possessions, I desired leave to speak to them in a different language, and was promised by the holy father that I should be answered in the same. But when I told him I should speak in a language that neither he nor any there would understand, he told me gravely that perhaps these devils had not traveled. On this I left the place with a proper contempt, and heard afterward in the town that the whole was in reality a cheat, and the main intent of it was to prove witchcraft upon an innocent person, the curate of the place, whose name was Cupit, who had been converted from their religion, and whom they at last burnt for a wizard.

Not long after this, being determined to know the truth or falsehood of another famous story of this kind, I went to Antwerp to see a number of possessed persons, as they were called, exorcised, but in truth all I saw there was a number of gross Dutch wenches suffer exorcism patiently and belch most roaringly, so that if they were possessed by devils they seemed to be very windy devils, but to me they appeared only possessed with a large morning's draught of new beer. Some few of them did indeed make much squeaking and resistance before they would adore the host held up to them by the priest; but all I wondered at was the monstrous blasphemy in the exorciser in saying to the pretended devil, "*Prostratem adorabis creatorem tuum, quem digitis teneo.*" "Thou shalt prostrate adore thy Creator, which I now hold in my hand."

If these bishops, I say, had seen these pretended possessions, I can not wonder at their not readily believing a real one; but had they been eye-witnesses, as I myself was, of what (to return to my story from this long digression) I am going to relate to you, I am very sure they would no longer have doubted the certainty of it.

The report, in short, of the strange things our Scotch woman uttered being now spread over all the country, among a number of neighboring gentlemen, my old friend Sir James Forbes, who lives in the North of Scotland, being accidentally then at Edinburgh, and meeting there with a minister of a neighboring place, entreated him to go with him to see her, and brought him with that intent to my father's house, which was within ten miles of the place where she lived, where I made one of the party, and the next day we went together to her.

We found her, as the poorer sort thereabout generally are, a poor ignorant creature, who had never been taught so much as to read, and spent some time in conversation together without seeing anything of what we expected, for the woman showed no signs of anything extraordinary. The minister on this, almost out of patience, says to the knight in Latin, "*Non dum audivimus spiritum loquentem.*" "We have not yet heard the Spirit speaking." And on this, immediately there issued out of the woman's mouth a voice in these words, "*Audis loquentem, audis loquentem.*" "Thou now hearest him speaking, thou now hearest him speaking." This from a poor creature who, they were sensible, knew no tongue but her own, nor, in truth, the half of that, put the minister into such an amazement, that I think it made him not mind his Latin, for he immediately took off his hat, and lifting his eyes up to heaven, cried out, "*Misereatur Deus peccatoris.*" "The Lord have mercy on the sinner." On which the Spirit, to show his skill in the language, immediately answered, "*Die peccatriceis, die peccatriceis.*" "Say on this female sinner, say on this female sinner." The Spirit here corrects the minister's false Latin. On this we were all perfectly satisfied of the truth of this report, and the reality of the possession, and this the more, because neither then, nor at any other time after, was there any attempt to dispossess her, and we all returned with great amazement to my father's house at Thirlestaine castle.

I am, sir, your faithful friend and servant, LAUDERDALE.

SPIRITUAL MANIFESTATIONS IN CALIFORNIA.

Is an extensive and fertile valley, about eight miles from the city of Los Angeles, in California, stand the remains of the Mission St. Gabriel, one of the first missions founded during the last century, by Spanish Dominicans, for the purpose of Christianizing the Indians. Since the exchange of the Mexican Government for that of the United States, the neglected gardens and orchards have been occupied by American squatters. In August, 1853, a family named Hildreth arrived across the plains, took possession of a part of the Mission domain, and built a comfortable one story house on it. The family is a large one, and very well to do, having brought over a considerable amount of stock from the United States. In the winter, reports of an extraordinary nature were in circulation in Los Angeles respecting the powers of two of the daughters as mediums. It was said that mere table-tipping was quite cast in the shade by these young women, who were among the most powerful mediums known; that not only could they produce raps in any part of the house, but these noises accompanied them wherever they went, and would answer questions intelligibly. It was moreover stated that tables and other articles of furniture were moved and thrown about without the contact or even the will of the mediums, and that doors were opened and shut by some invisible agency.

Curiosity was so much excited, that those who could claim any acquaintance with, or could get an introduction to, the family, visited San Gabriel in parties, to witness those extraordinary doings. Some who went out had before seen similar phenomena in other parts of the United States; but the majority left under the impression "that the whole thing was a humbug, and they would very quickly expose it." On questioning persons as they returned from these so-called spiritual manifestations, I found their answers could be thus classified:

1st. Those who were Roman Catholics (as they had been instructed by the priest) declared it was certainly the Devil's doings.

2d. Persons who knew little of natural science thought electricity was the cause of the phenomena, and spoke as if they had given a sufficient as well as a scientific explanation.

3d. Those (generally the best informed) who could only account for what they had seen and closely observed, by the recognition of some natural agency, of which we at present know nothing, or else that the disturbances were actually produced by *Spirits*. But no one returned with the impression that he had witnessed a case of delusion or imposition.

A new phase now began to exhibit itself. After dusk, voices were heard in and about the house, either conversing together, or addressing different members of the family. My friend, the editor of the *Los Angeles Star*, could no longer remain away, but went and sat up in the kitchen alone after the family had retired to rest. He informed me, on his return, that after a careful and painstaking investigation his astonishment became excessive; that he had carried on a long conversation with voices in the air—had witnessed the throwing about of trunks and chairs, as well as the opening and shutting of doors by some invisible agency—and that a skeptical friend, on their first arrival, had asked the Spirits to do something to astonish him, when he was instantly drenched with cold water, there not being previously a drop of water in the room.

I will now proceed to relate only what I myself saw and heard. At the solicitation of those who were unable to leave town, the Miss Hildreths paid a visit to some friends in Los Angeles, to exhibit their remarkable powers. It was at one of the meetings that followed where I first heard the "raps." Table tipping I had frequently seen; and although remarkable communications had been made me by this means, I was still doubtful whether or not the answers were unconsciously influenced by the minds, either of the mediums or the spectators. But here were the *raps*—loud rapping occurring in any room the mediums entered for the first time in their lives, on the tables, or within a box, or on the floor. There was no "imagination" here. "Rap ten times," says one visitor, and ten distinct knocks are counted by the whole company. "Rap out my name, and I'll believe you," says another; and his names were correctly spelled out. Men of science, I ask you, What now are these noises? It is of no use denying their existence, or referring them to the imagination: hundreds of thousands of persons have heard them, and know to the contrary. Leaving entirely out of the question the intelligence exhibited, the first

thing to determine is, What produces the noise itself? But to proceed with the experiments: Tables were moved about and turned over by the mere contact of two fingers; and a singular scene occurred, in which the united strength of two men was unable to set the table again on its legs, as long as Miss Hildreth's finger was in contact with some part of it. The violent efforts of the men would now and then partly succeed, when the table would rebound against them, and nearly throw them down.

In February (1854,) I determined, before leaving California, to accept an invitation to visit the Hildreth family, at San Gabriel, and drove over my wife and two other ladies to their residence. On approaching the house, everything appeared in order, except the windows, in which scarcely a single entire pane of glass remained; it was, indeed, a complete smash. This, we were told, was done by the Spirits throwing in stones; "and they have given up mending them." After enjoying an hospitable dinner, during which the parents told us that the rappings had accompanied their daughters ever since they were infants in the cradle, years before any one referred them to spiritual agency, we adjourned to a small room in which was a large bed, a table, and a few chairs. The first experiment was to make a four-legged table walk out of doors, the medium having but one finger in contact. This feat was accomplished; but in moving over the rough ground, the leg, on which the table was walking, hitched, and broke off. The large, heavy bedstead, with mattress and feather bed, was then moved about the room with great ease. One of the mediums was, at this time, sitting on a chair at the opposite end of the room, when the bed suddenly made toward her, and rising up at one end, placed itself in her lap. The other sister had two fingers resting on the headboard. The bed was afterward found exceedingly heavy, and the force required to move it over the uneven earth-floor very great.

We then referred to the reports that various articles were moved about the house without any personal contact, and even without their will. They answered, that every evening about dusk these remarkable disturbances began. Miss H. pointed to a large trunk, which on the previous night had been laid across her chest, after having been in bed a few minutes; she "begged them not to disturb her, and it was quietly removed to its place." She added, that lately the bedclothes were suddenly jerked off them, and once or twice their rings had been taken off their fingers and hid in out-of-the-way places, and yet they said they were particular to lock their bedroom doors. One of the party expressed a wish to see some article of furniture move without any one being in contact. One of the mediums stated that such things had occurred only at night, but she would try. A chair was placed on the ground in the middle of the room, and she held her hand about a foot above it. Some time passed away, and she evidently doubted of succeeding; when, with a sudden jerk, it scampered off and upset itself about six feet from her.

Our time for departure was now approaching, and the party retired to the common sitting room, to take a little refreshment before starting. The rapping noises still continued near the mediums, generally on the floor or some article of furniture near which they sat. The father proposed that his daughters should sing a song, and request the "Spirits" to accompany them. This they did by rapping on or about a table standing in the center of the room, the whole sounding very much like half a dozen persons beating "the devil's tattoo" with their knuckles. A violin was then placed in its box on the floor, when, on repeating the song, the strings were sounded in accompaniment, staccato fashion.

The family pressed us exceedingly to remain the night, as what we had witnessed, was trifling to what usually took place after dusk. * * With one observation I will now conclude. If the hundreds of intelligent persons, strangers to and apart from each other, who have been closely observing such singular phenomena, all arrive at the conclusion that these supposed delusions are tangible facts, stern realities—if all these, and thousands of others have been deceived—of what use is evidence at all? Such is the self-sufficiency of learned bodies in England, that the sneer at anything which does not conform to, or emanate from their "school," and will not condescend to give this wonderful subject an unbiassed examination, or even an examination of any kind.

The writer of this resides in Hampstead-road, London, and speaks of what he has personally witnessed.—*Spiritual Universe*.

GENERAL LAWS OF NATURE.

In a continuation of this subject, I will draw an illustration of my views upon it, by the examination of an egg. And as Sir Isaac Newton from the mere dropping of an apple from the tree, was led into a train of reflection which convinced him of what he called the power of gravitation as applicable to all the movements of matter in the planetary system, as well as to all descending bodies, I will also endeavor from the examination of an egg to prove the immediate and direct agency of the Deity in the production of every form of animal life.

The supporter of general laws, in the sense in which they are commonly understood, states his explanation of the phenomena of a chicken being produced from the egg in this way. He would say that thousands of years ago, perhaps, the Deity created an animal, and gave to this animal the power of producing an egg, which by the application of heat alone without the immediate agency of God, could produce again a chicken. And that this process has gone on from that time to the present, and ever will continue to go on, and thus the succession of animals produced from the egg will be always continued.

The supporter of this theory must admit, that this power or energy imparted to the animal and to the egg is wanting in intelligence, in design, in adaptation, in contrivance and in skill, and is in itself utterly senseless, blind and unfeeling; and yet that in the production of a chicken, it produces something which can only be produced by the exercise of intelligence, design and contrivance, and which bears the marks and the evidence of these qualities in the strongest manner. Its organization, its physical life, its instinct and its senses are all evidence that these qualities were exerted in its production. Now take the egg. It is a dead, inert, senseless mass of matter in which there is not a single quality enumerated alone necessary to the production of a chicken. Yet the mere application of heat in which neither is intelligence, design nor contrivance, to this egg will produce a chicken with all his capabilities. Now as it must be admitted that there is neither intelligence, contrivance nor design in the egg nor in the heat by the application of which the chicken is produced, and as it must be also further admitted that the chicken could be produced only by the exercise of intelligence, design and contrivance, it follows conclusively that some agency in which this intelligence, design and contrivance existed must have been employed for the purpose, and this agency could be no other than that of God or some other intelligent being employed by him for this purpose. And further, that this agency must have been employed at the time the chickens were being hatched—that is, that it must have then been a direct and immediate agency.

And if such a solution can be applied to the production of a chicken, it can also be applied to the production of every animal in existence, and the immediate and direct agency of God demonstrated to be the producing cause of them; and if of the animal, so of the vegetable creation. And if of the vegetable, so of the mineral. Whenever in any of the changes that are produced in matter, there are marks of intelligence, design and contrivance displayed and discerned, these changes could only be effected by their immediate and direct operation, whether it be in the mineral, vegetable or the animal world.

So also in the Planetary System, in the revolution of worlds, and in the descent of all material bodies, in which there is evidence of plan, design and intelligence displayed, there must have been an immediate and direct agency of God or some intelligence under his control, to produce these phenomena.

The theory of the general laws of nature as they are commonly understood, that has been embraced and maintained almost universally by mankind and particularly by the scientific portion of them, is but a system of *atheism in disguise*, and is, when examined, found to be utterly absurd and untenable. And the wonder is, that thinking men, so generally and for so long a period of time could have brought themselves to adopt and repose in a theory which is totally unsupported by reason, observation or philosophy, and whose fallacy may be made to speak as clear as the noon-day sun.

Nothing in the universe which bears the marks of intelligence, from a blade of grass up to the revolution of a world, could be produced without the immediate and direct action of an intelligent cause, or God; and his hand is as immediately visible in the production of an apple as of a bird, as in the revolution of the earth, and whenever either process is going on we may behold this immediate and direct agency.

Boston, July 1, 1856.

WILLIAM S. ANDREWS.



SPIRITUAL TELEGRAPH

"Let every man be fully persuaded in his own mind."

S. B. BRITTAN, EDITOR.

NEW YORK, SATURDAY, JULY 12, 1856.

GOOD AND EVIL OF HUMAN ACTIONS.

It is improper to suppose that any law in the natural economy of things can have a penalty that does not correspond to the nature of the law itself. It is equally certain that the Divine chastisements can never exceed the number of our offenses, and the measure of human responsibility. It is, moreover, necessary to observe that the punishment for the infringement of any law, whether organic, physical or moral, is in no case a direct arbitrary infliction. It is the result of the natural operation of the existing laws and principles of the Divine government. Whether those laws and principles are accurately defined and understood by mankind, is a question that can not affect our reasoning. It follows, therefore, that under the Divine administration, the certain consequences of transgression constitute the proper penalty of the law.

We propose a criterion by which the reader may form a just judgment of human conduct. *The intrinsic character of every action is to be decided by its tendency to preserve or to disturb the universal, equal and harmonious operation of things.* In other words, THE NATURE OF HUMAN ACTIONS MUST BE DETERMINED BY THEIR CONSEQUENCES. They are right or wrong in proportion as they promote happiness or tend to produce misery; and it should be further observed, that whatever is productive of happiness preserves also the essential harmony, while every action that has the effect to produce pain, is alike fatal to the equal operation and perfect constitution of things.

Not only the particular distinctive character of every action, but the aggregate of good or evil effects of which it is the immediate cause, may be estimated in this way. If it be subversive of the rights, interests or morals of mankind; if its tendency be to darken the mind and to corrupt the heart—to crush the hopes of humanity, or to divert the current of prosperity from a single individual; if any one is injured, either in person, property or reputation, it follows that the essential harmony is disturbed, and the action is *wrong*. But if it leads to opposite results—if the general tendency is to preserve the health, the morals, or the liberties of the race—to refine the nature and improve the condition of man, then it is *right*.

But we may present such illustrations as will exhibit our idea in a stronger light. When the human frame is complete in all its parts, there will be harmony in the structure and in the reciprocal action of the several organs. But if a single organ be impaired by accident or otherwise, the system is rendered imperfect and the action irregular. In a case of this nature, the consequences would enable us to determine the extent of the injury. If of a trifling character, it would be succeeded by slight functional derangement. A case of a more serious nature, would be attended with general prostration. But if the system had received a still greater injury, the involuntary motion might be wholly suspended. In like manner, a man may possess a well balanced intellect; but if through the influence of external circumstances, or by any possible means, he is led to exercise a single faculty to the neglect of all the other powers of his mind, the mental harmony will be gradually disturbed. If a man violate his conscience, the interior harmony—his peace of mind—will be destroyed.

There are many ways in which one individual may injure another. He may commit an assault upon his person—wantonly assail his character—resort to artifice to gain possession of his property—exercise his power to oppress and enslave his fellow-man; or his general influence may tend to destroy the peace and to corrupt the morals of society. In all these cases, it is manifest that the social harmony is invaded.

An unwise and ambitious ruler—one who is led on by vindictive and ungovernable passions, may disregard the rights of mankind, violate the requirements of the international law, and in-

volve the people in an unnecessary war. Thus the political harmony is broken. In these—indeed in every case which it is possible to conceive, the evil will be in exact proportion to the nature and extent of the consequences, and thus the nature of the action is determined.

The standard by which we judge of the nature of human actions, may be applied to all the affairs of business. Whatever serves to destroy the natural equality among men—to give the few an undue advantage over the many, must be wrong in itself, and of necessity injurious in its influence. To form a correct judgment of the morality of any transaction, it is only necessary to determine its legitimate tendency and ultimate effects. If it be likely to disturb the natural current of business; to eventuate in injury to others, it must be *wrong*. If otherwise, it may be *right*.

Men engage in business because they expect to derive some advantage. This is right, and the question that involves the morality of any transaction is to be determined not so much by the magnitude of the individual benefit, but by the extent of the general good or injury done to the whole body. We are, therefore, to consider whether any proposed operation will prove destructive of the necessary equality that should exist among men, and in all the departments of trade and commerce. If it is made to appear, from the nature of the case, that the essential harmony *will not* be interrupted—that the result *can not* be unfavorable to the general interest, it is *well*, and this is all that the most rigid moralist can require.

The current value of any commodity must be regulated by two causes: the actual demand and the fictitious estimate arising from the peculiar nature of certain commercial operations. When it is the design of one or of any number of individuals, to produce an unequal and unnatural state of things in the commercial world; whenever their operations become sufficiently extensive to enable them to advance the current prices beyond the relative value of labor, the proper equilibrium is destroyed, and the result is injurious to those who purchase for their own consumption.

A man may very properly embark in an enterprise of this nature, so long as it is not his design, or the tendency of his individual transactions, to disturb the natural current of business. He may purchase with a view to the prospective advance in the value of his goods. When this is the effect of other causes, or the result of other operations, over which he has no control, he may derive the advantage and yet be free from the responsibility. We found our opinion of human actions—not on the authority of divines or legislators, but on their natural tendency and inevitable results. The question is not—are they sanctioned by the Church and the State, but are they subversive of human rights and interests? and on the answer we rest our decision of their character.

The conduct of man has been fearfully opposed to that perfect condition and reciprocal action which is essential to the general harmony. Men have exercised their power, not for liberal ends, but to oppress, enslave and destroy. The claims of humanity have been disregarded; the quivering nerves have been exposed to the action of the frost and the flame, and the weeping necessities of millions have plead in vain for relief. In order to preserve the social and political harmony, the rights and interests of all must be duly respected. Society must be so constituted that the different members will gravitate to a common center, and each find his true position. It is impossible to preserve the general harmony by any *repulsive* or *compulsive* force. The power must be *attractive* and *cohesive*, or there can be no real and permanent union of the many members that compose the great body.

In conclusion, we remark that theologians and others have not been more in error in their judgment of human actions, than in their misguided attempts to correct them. Divines and legislators have labored zealously, but not wisely. They are still comparatively ignorant of man and the laws and principles that govern his conduct; hence their efforts are directed to his actions, instead of the *causes* in which these originate.

The preaching and legislation of our day are intended, not so much to make men better at heart, as to check the more outward and visible manifestations of evil. They labor to make the stream pure while the fountain is corrupt. It is an easy thing to turn the river in any direction you please, if you will only trace it back to its source; but it is in vain to make laws to arrest the turbid waters, when in their progress they have

become strong and violent. It has been the object of the State to prevent crime by torturing the criminal. The Church would remove the existing evils by holding up a frightful picture of the greatest evil of which it is possible to conceive. The learned Doctors undertake to teach good morals and good manners, by pointing to an imaginary world whose inhabitants make no pretensions to either. These efforts have their origin in ignorance of human nature and the philosophy of human action. Whoever would make man pure in heart, must move all the invisible springs of his interior nature. If it be desirable to correct his outward life, we must go to work to improve the circumstances of his external condition. Take away the causes which incite to wrong volition and injurious action. When once the axe is laid at the root of the tree, we need not labor to destroy its bitter fruits.

ILLNESS OF EMMA FRANCES JAY.

Miss JAY has been obliged to abruptly terminate her lectures in the West, owing to severe indisposition. She was unable to deliver the concluding lecture of her course in Jackson, Mich., and has been forced to wholly disappoint the friends in several other places where her services as a lecturer had been engaged. In this respect her strong desire and positive determination are made to yield to an imperious necessity, which is a source of unfeigned regret to herself as it is of disappointment to her friends. The Spiritualists at Battle Creek, Chicago, and other places still further West, will please accept this announcement of the reasons why she is reluctantly obliged to discontinue her labors, and hence to disregard their wishes.

It is proper to add, that wherever Miss Jay has lectured at the West she seems to have inspired the people and the Press with the same exalted conception of her peculiar powers, and enthusiastic admiration of her public efforts. From among the newspaper notices which have attracted our attention we copy the following from a Western paper entitled the *Patriot*.

MISS EMMA F. JAY.

On last Sunday afternoon and evening this lady delivered two lectures at Bronson's Hall in this village, on the Spiritual Philosophy. The house was well filled. We had heard much of Miss Jay as a wonderful trance medium, but we are free to admit that she surpassed our expectations. She spoke for an hour and a half with power, beauty and eloquence, truly wonderful. She is either a woman of unsurpassed ability, or some intelligence, foreign to herself, is speaking through her.

After speaking for some time, it was announced that any person might propose questions to her, connected with the subject under discussion. It was urged that questions should be put. Still, but one was asked. It seems to us, this is a good way either to test her ability, or the ability of the Spirit speaking through her. She speaks here again on Thursday and Friday evenings of this week, and we trust some of our citizens will be prepared with questions which will stagger her ability or the ability of the Spirits. If what she is talking about be a humbug, we trust somebody will be there to expose it, by a series of questions, or by arguments, as it is solicited.

Miss Jay's last note, addressed to this office, is of the date of the 28th ult., at which time she was barely able to leave her bed. She was intending to accompany our excellent friends, Mr. and Mrs. J. C. Wood, of Jackson, to Lake Superior, where she will spend the remaining summer months. All persons who may desire to correspond with Miss Jay should address her until about the last of August—care of P. M. Everett—Marquette, Wisconsin.

Fourth of July Celebration.

According to a previous though rather limited notice given out among Spiritualists of this city, a moderate audience as to numbers assembled at Brooks' Assembly Rooms, in Broome near Elizabeth street, on the morning of July 4th, for the purpose of commemorating the nation's birth. An oration was pronounced by Dr. R. T. Hallock, which was listened to with profound attention, and elicited many enthusiastic bursts of applause; and at its close was unanimously pronounced one of the best things of the kind which had ever been produced. The meeting was prolonged by extemporaneous addresses from S. B. Brittan, W. H. Burleigh, Mr. Farnsworth, Dr. J. F. Gray, Ira B. Davis, and others, and the audience dispersed with the highest feelings of satisfaction with the pleasing and profitable entertainment to which they had listened. We understand that Dr. Hallock's oration, together with reports of the remarks of the subsequent speakers, making a neat pamphlet of some 40 or 50 pages, will be published in the course of a few days. The price can not be precisely fixed at present, but will probably be 18-34 cents. Orders addressed to Ellinwood & Hills, care of Partridge & Brittan, this office.

"THE PENETRALIA."

This new book by A. J. Davis, briefly noticed in our last, has just been received from the publisher, Bela Marsh, of Boston, and we are prepared to supply all orders for it at publisher's prices. It is an octavo volume of 328 pages, and consists of attractive and interesting disquisitions on various questions propounded to the author by Nature, by his correspondents and others. We shall notice the work more at length hereafter. From the introductory paper, entitled "*The Philosophy of Questions and Answers*," we make the following extracts:

For myself I say that the reverence of my soul is deeply affected by questions put to Jesus—for I doubt whether anything else could have so impressively tempted forth the rich excess of spiritual beauty which characterized his responses. Plato felt questioned by all mankind. And so he answers, "All things are for the sake of the good; and the good is the cause of everything beautiful." And the world, in some cultured parts, felt so charmed with the Greek's wisdom, it returned a compliment—"If Job should descend to the earth, he would speak in the style of Plato."

Plato felt the world's needs, felt its questions, and gave his life to render the service thus demanded of his opulent nature. It hath been said, "He knitted a fire so truly in the center of life, that we see the sphere illuminated, and can distinguish poles, equator, and lines of latitude, every are and node; a theory so averaged, so modulated, that you would say the winds had swept through this rhythmic-structure, and not that it was the brief extempore blotting of one short-lived scribe." The purity and truth of an answer depends upon the quality of the question. "A soft answer turneth away wrath," it is true; but a soft reply can be made only by souls who feel their charity questioned.

"I will go into the desert and dwell among ruins," said Volney; "and will interrogate ancient monuments on the wisdom of past times." He asked the past for its history of evil in the world, and it answered him.

If you perceive not my meaning because of the new dress my thoughts may have assumed, you will nevertheless get something. What I mean to mean you may not see, but are very likely to see what I do not; and you might impart to me, in the next hour, that which I have now no power to communicate. The pathway to one truth, perhaps, I can now show you. But while on this path myself, in the service of pointing out the road to you, I may suddenly learn a new truth, admonishing that this is not the road for me to travel. Or I may behold additional reasons why I should not fail to pursue it, and reasons, also, why you should not. I define, to your minds, my position. But if you can not see my reasons, nor the legitimacy of my position, in you lie the power and the liberty to go on without me. And as the new path breaks upon you, and you fail not to best employ all you have and meet, even so may you obtain bread from what in the distance appeared to me to be stones, and health, also, from what I called poison and disease. The clover-plant yields honey to the bee, who instinctively knows how to question it; to man it would yield bitterness and death. The bee questions the flower, and man the bee, which answers through geometrical avenues—bleeding forth at every pore the life-elements of sweetness.

What there is hidden in the recesses of my being, I have no power as yet to divulge. I yearn for the right man to come, from any degree of life, to put to my soul the right questions. For then I shall answer him with thought and articulation at once so profound and beautiful, so truthful and elevating, I know not when I could recover from self-astonishment. But in all this arcana of "questions and answers," there are truths in man which only a woman can elicit, and powers in woman that come forth only at the mandate of masculinity.

Self-comprehension, however, though always to be aimed after, will ever remain above the capacity of the *comp. shodding* faculty. Even so, Reason can not tell what Reason is; but what it is not, that it can easily decide. What men call *Conscience*—the summary conclusion of all the functions of Mind—I term Justice. But what justice is, no man's mind can determine; but an injustice, this faculty quickly decides. "What God is," says a German thinker, "I know not; but what he is not, that I know." For ever will this fact in man's nature—this power of positives to determine only negatives—keep his soul folded in more or less of mystery. Man is the *Indefinite* world; because subsisting between *things* and *ideas*, between the finite and the infinite.

Many philosophers, becoming wearied with the ever-recurring contradictions and paradoxes of human nature—acting foolishly when wisdom was appropriate, manifesting insufferable weakness when strength was demanded—have allowed themselves to grow cynical and sarcastic. The human world disgusts them; and so, like Diogenes, they spend their days in petulant misanthropy. Mr. Emerson says—"I knew a philosopher who was accustomed to sum up his experience of human nature in saying, 'Mankind is a damned rascal.'" Perhaps it was a gush of this impatience of human paradoxes which caused the Nazarene to whip the "money-changers;" not less to denounce many as "serpents" and "vipers" worthy only of Gehennal damnation.

Man is ever the *indefinite*—but he must be questioned. No sooner do we suppose ourselves fully analyzed and finally classified by some new phrenology or anthropology, than we suddenly break out in a fresh

spot—provoking ourselves and our dogmatizers equally with new mental exhibitions; with new characteristics, for which no science, no religion, no Bible, has provided laws and adequate explanations. And so, in spite of all arbitrary restrictions and canonical injunctions against self-reliance, we are peremptorily thrown back upon our *own center*—to begin another series of questions and answers toward self-comprehension. Of course, one may say the history of man remains the same in substance from age to age; that no new law is developed from him; but there is, I think, one thing in which mankind continue homogeneous, viz., in the immutability of their changeability. It is this law of Unity in Variety which we yearn to understand.

But the great end to gain is, the converting of everything into a benefit. On yonder mountain side, you behold the joyous brook leaping down to nestle in the lap of the valley—like a fleet, happy child, haeunting to play with the grasses and flowers on the plains beneath! Was it made for play only? Can it do nothing more? Yea. The thirsting cattle may drink great draughts of strength from its rippling bosom; and the meadow-lark, seeing itself reflected, may sing all the sweeter to the children of men. And is that all? Can no one bring out of it a still greater service? Verily, it can accommodate man deeply, if man knows how to help it to bestow accommodation. The mill can be driven by that stream; it can work and play at the same moment; suffering no impoverishment thereby. But it knows not its own power; its waits for interrogation.

The Blackstone river, beginning in Massachusetts and flowing through a portion of Rhode Island, hastened along, babbling and silent by turns, for thousands of centuries. How long it flowed in solitude! But the red man's canoe rode on its surface; yet the aborigine knew not the river. At last the white man came, who knew how to put the idle tide to service. He built an obstruction across its course. As the human mind stops at an interrogation, so did this strong *dam* arrest the waters. As a sequence, the tide set back, spreading over adjacent margins; and then, with the power of accumulated weight, ran vigorously through the new channel made for it, against an intercepting wheel, which, turning steadily upon its axis, imparted motion to the mechanism of a Cotton Mill. Did that river know before its power to bless? Could it set itself to the work? What it was, it knew not. Its power was concealed from itself, and rolled and flowed indolently. But now, this playful, musical, beautiful stream supports no less than *one hundred and thirty* great cotton, woolen, and other factories! It gives drink to the thirsty cattle no less; it waters the meadows no less; it talks and dashes along as light and free as it did centuries ago; is as beautiful to the eye as when but "sweet sixteen;" gambols as cheerfully over the rocky terraces; leaps as fearlessly from height to depth as ever it did; and yet, because it has been appropriately questioned, it turns something like two million spools and spindles between Worcester and Providence—comprising about fifty miles only of its original play-ground.* While in idleness, it had no intelligent admirers; for such, by nature's law, is the fate of all drones. But now, it is the chief delight of hundreds of working men and working women, who, though they may not stop the haste of labor to gratefully remember the service by the river rendered, yet derive there sustenance from year to year, by waiting obediently upon wheels and spindles which buzz and whirl at the gentle, but imperious pressure of its over-flowing tides.

Does it suffer loss? Does the sun lose light by painting daguerotypes? Does the soul lose life by thinking?

Nay! The stream moves on and widens into the greater river, bearing up ships and steamers, and still onward to the ocean. Thence it ascends in vapor, forms numberless fleecy clouds, fills the artist's soul with love and lessons, and, in the fresh forms of beauty, returns, perhaps, to its original source. It may thus live over and over again its useful and beautiful life. And so, it works in its waywardness—and plays with powers it knew not—bright as the birthday of flowers, threading its way through the feathered grasses and along vernal, verdant plains; bolisterous as the Delaware; in spots as beautiful as the Hudson; and almost more industrious than the famous Merrimack!

So too, is man idle—till the world interrogates his nature. By putting the right question at the right time, and in the right manner, a human mind may be measurably revealed to itself. In this art lie all true methods of education.

"Know thyself," said Pope, "presume not to scan." There is rich wisdom in such counsel. Because, to be intelligently introduced to one's own soul is to go reverently into the presence of all the God the soul can ever realize. Than this there is no deeper, no wider, no higher revelation. But the soul can not question itself! Man must put his questions to Nature; he must be free to do this; and free, not less, to answer questions which Nature puts to him. No trammelled and bigoted sectarian, heathen or Christian, can be free to do either; and so each offend the law and take the penalty of injustice; causing meanwhile world-wide suffering through the ties of inseparable sympathies.

All past catechisms contain questions put by the world, while yet in its teens, and may therefore be pardoned by this maturer era.

But what questions now appear? Who shall ask? Who shall answer? We must have no more dogmatism! Come, then, ye children of experience, let us hear your words: speak! and the world will accept all the truth ye can give. Let the right voice sound, and to like the musical throbbings of the peacefully rolling sea, our spiritual en-

joyments will swell—extend and expand, waving and surging forward—till angels in higher worlds receive refreshment and grow more beautiful, even as we drink from wells which spring out of the dark and dreary earth.

The law of questions and answers regulates the world. In all things we behold a law of association; what does it mean? Insect, bird, and quadruped, progressively recreate each other—forming, in their conjunctions, a brotherhood; why do they exist? What bible answers? Where shall we go for wisdom? Sanguinary wars, separating souls from the bodies of men, scourging families and nations; why do they exist? What and where is God? What are his laws? Are we immortal? If so, what for? If not, why not? Who shall answer?

"Eureka!" Man must both *desire* and *learn* to answer every question he finds the power to ask! Herein lies the cause of all progressive development.

Hunger asks man, "Do you know how to satisfy me?" and man fills the ground. Fatigue asks man, "Do you know the means of rest?" and man invents beds and furniture. Love asks him a question; and he seeks companions. Wisdom asks; and man looks toward the Infinite. Science asks; and man studies the Finite. Philosophy asks; and man searches the Indefinite. Reason asks; and man seeks to familiarize himself with himself—to harmonize the other two worlds. Humanity asks; and Humanity, ever hopeful, ever promising, replies, "Be joyful, O YE DWELLERS OF EARTH, FOR THERE SHALL BE AN ERA OF UNIVERSAL PEACE AND UNITY!"

Gone to the Angel World.

We should have announced the fact ere this, that our good brother S. C. Hewitt and his wife have recently met with a severe affliction in the loss (externally speaking) of their little daughter. In noticing this fact we tender to our brother and sister our most cordial sympathies, and at the same time our hearty congratulations that they have been blessed with the knowledge which brings the world whither the little cherub has gone, into such close proximity to themselves that they can still realize her invisible presence, and know that she lives and loves as formerly. In a letter announcing the demise of the little one, Bro. Hewitt expresses the emotions of a bereaved father's heart in the following manner:

A little girl of mine, the "pet" of my heart, has just gone up among the angels. For her joy I am glad she is there. That the drear, lone vacuum of my heart might be filled, I wish, not that she may come back in outer body, but that she had not gone. Have you ever lost a child, brother? If so, you know the state my soul is in; if not, you can only imagine it. But my little one is not dead. Oh, no; she lives more really than she lived here. She was, indeed, full of love here. She loved everybody, everything that had even the basis of love in it; and she loved all beautiful things with the intensest passion. So she opened her eyes in the Spirit-life in the midst of flowers, surrounded by cherub-forms, with myriad eyes pouring their soothing love-beams upon her. She talked of heaven much before she went (though but five years old), and seemed better fitted for the skies than for this cold, drear nucleus of the spheres. But I must stop; you will pardon this little relief which I venture to entrust to you.

The Gospel of Attractive Labor.

The work of redeeming Man from the tyranny of mammon, that great Moloch of our modern civilization, requires the sympathy and coöperation of all unselfish men and women. The humblest sacrifice for this cause, if prompted by an honest and earnest desire to do good, must be far more acceptable to Heaven than gilded altars and a pompous ceremonial worship. It will be likely to do more to redeem the world, and to remove the crown of thorns from the head of the common Humanity, than priests or potentates have ever done.

That man is most deserving of honor who does most in proportion to his facilities for effective action to subserve the interests of his race. He who labors with arm or brain to disenthral his fellows, to develop the latent powers of manhood, and to augment the sum of human happiness, is a true preacher of the Gospel of Righteousness, ordained of God, and in so far as his labors are effectual, he is a benefactor and a savior. Whoever contributes to render labor attractive, or to secure an adequate compensation to the laborer, and thus aids in subduing the feverish strife for bread, has a mission worthy the genius of an Apostle. In the great temple of Toil, where work is worship, his name shall be honored, and the inspiration of his presence will make the millions musical through the coming ages.

Lectures the coming Autumn.

REV. T. L. HARRIS will resume his labors in the sphere of lecturing on the "Facts and Philosophy of Spiritualism," on or about the first of September. Friends desirous of securing his services may address him till that period at Pottersville, Warren county, N. Y.

* So great have been the improvements effected in spinning-machinery, that one man can attend to 1,658 spindles, each spinning three hanks, or 3,264 hanks per day; so that, as compared with the operations of the most expert spinner in Hildostan, the American operator can do the work of three hundred men."

MISS BEEBE IN NEW ENGLAND.

DURING the months of May and June Miss Beebe has lectured in Boston, Lowell, Worcester, Salem, (Mass.,) and in several towns in Connecticut, and her discourses have very generally been listened to with surprise and delight, and have extorted hearty praise for their rare rhetorical beauty and logical completeness, even from the opponents of Spiritualism. That she is either a medium through whom most exalted intelligences communicate "thoughts that breathe and words that burn," or that she is herself a woman of extraordinary intellectual power, all who listen to her are compelled to confess. For vigor of thought, apt illustration, poetic imagery and manifold felicities of expression, we seldom meet with anything in our modern literature that can surpass Miss Beebe's lectures. "They are apples of gold in pictures of silver." Were they given in illustration and defense of popular theology, or did they simply avoid the utterance of unpopular truths, and were addressed as literary essays to the aesthetic feeling simply, they would at once create a *furor* in the literary world, and give the speaker immediate position with our most successful lyceum lecturers. But even prejudice and bigotry must be gradually overcome by truth, and wherever Miss Beebe is heard, she commends the beautiful doctrines of her faith to all candid and intelligent minds.

A Worcester paper, not favorable to Spiritualists, pronounces her "a woman of extraordinary eloquence." The *New England Spiritualist* thus speaks of three of her recent discourses in Boston:

In the evening (June 15th) she read a lecture in answer to the question, "What good will Spiritualism do, supposing it to be true?" Passing the more obvious oft-cited uses of this unfolding, the lecturer called attention to its less noticed, yet not less important influences, upon the mental, moral and theological world—discussing them in a manner which evinced a keen insight, and a broad historical survey of human life and needs. The essay was characterized by much of that same freshness and vigor of thought, terse and sharp-eyed expression, and chaste beauty of rhetoric so much admired in previous productions from the same source.

Of her lectures on the following Sunday (June 22d) the *Spiritualist* says:

At the Music Hall, on Sunday afternoon last, Miss Beebe read a finely written dissertation on *The Golden Age*. In outline it presented the same general idea which has been the burden of prophecy and song through all the centuries—namely, that a Golden Age of peace, justice, plenty and joy is yet to dawn on our struggling and groaning earth. The dawning, yea, the rising glory of that day was considered as now imminently at hand—but its ushering in must be preceded by darkness, storm and commotion. Yet so surely as day is born of night, as calm succeeds storm, so surely will order arise out of chaos, and a higher freedom, a truer brotherhood, a diviner life, a more Golden Age be enjoyed on earth.

In the evening, Miss B. presented another production of extraordinary merit, entitled "*Inward Peace*," purporting to have been dictated by the poet Wordsworth, and every way worthy of such authorship. Its purpose was to point out the source and nature of that rest of soul, or inward peace, which is the basis of all true happiness. Illustrations and metaphors, of the most apt and poetical character, were drawn from external nature, especially from the movements and nice adjustments of the solar system; and the prominent and culminating thought was, that as the planet, self-poised upon its own center, sweeps joyfully and tirelessly through the trackless ether, in obedience to law, so the soul finds its true rest and joy and deepest peace only in obedience to its highest law.

At the conclusion of this lecture, Miss B. was suddenly entranced, and a most impressive tribute of thanksgiving, clothed in faultless verse, was breathed impromptu to the infinite Father of Spirits; after which an appropriate benediction was pronounced upon the audience.

Miss Beebe, we believe, contemplates soon returning to this State, to labor through the summer months. She can not fail to command a cordial reception, and to win many friends, wherever she may go.

Spiritualism in Reading, Pa.

MR. JOHN F. COLES, of this city, writes us from Reading, Pa., where he was at the date of his letter (June 28), in company with Mr. and Mrs. Coan. He describes the effect of the raps and writing through Mrs. Coan, upon the honest and otherwise imperturbable Dutchmen of that conservative town, as being peculiar. They talk with Spirits of their departed *erows* in their own peculiar dialect, and seem much astonished when Mrs. Coan seizes pencil and paper, and writing from right to left, and upside down, gives them correct answers in their own language. "Every person who has attended our meetings," says Mr. Coles, "has been convinced that the phenomena is not humbug; but it will take some time to convince them that it is spiritual." We bid him and his co-workers God speed!

UTILITARIAN ASPECTS OF SOMNAMBULISM.

A LATE English paper contains the subjoined account of an interesting illustration of the power of vision, developed without the aid of natural light or the use of the external organs. We remember to have heard of several similar examples of the industrial propensities of Somnambules. One such fact, as an evidence of the natural immortality of man, is worth more than all that can be derived from the subtle disquisitions of learned dogmatists. It demonstrates the existence, *in men*, of a power to see which does not at all depend on the exercise of any corporeal organ, and which may therefore survive the body's existence.

CURIOUS CASE OF SOMNAMBULISM.

A few days ago, the mistress of a respectable house in Vauxhall-road was disturbed during the night by the scratching and noise made at her bed-room on the second floor by a favorite dog, whose general place of repose was in the kitchen. The mistress at first imagined that the dog made the noise merely to get into the room, and rose from her bed to admit him; but on laying down again, the dog jumped upon the bed, and pulling at her sleeve, and using every means known to a dumb animal, endeavored to show that he wanted her to follow him. On pushing the dog from the bed, she found that he was wet all over, and, being fearful that some accident had happened below, she arose from her bed and descended the stairs with the faithful animal, and after some difficulty succeeded in obtaining a light in the kitchen. The first place the mistress examined was her servant's bed, to ascertain from her if she had heard any noise, or could account for the conduct of the dog, when to her astonishment she found her bed empty.

Naturally alarmed at the absence of the servant, she listened for some time in a state of great suspense, fearing that other parties might have entered the house, and at last heard a noise in the back kitchen as of some person cleaning knives or forks; and the dog leading her in that direction, the place having been previously quite dark, to her great surprise she saw her servant standing in her night-clothes, and, without shoes or stockings, cleaning forks with her eyes shut, and evidently in a deep sleep. The mistress, after in some degree recovering from her surprise, passed the candle two or three times across the servant's face, but the girl continued her work with her eyes shut, unconscious of any other person being present, and after rubbing the fork in her hand on the board, held it up to her shut eyes, as if examining that it was sufficiently polished, then took the leather to wipe the dust off, and passed it as carefully and correctly between every prong as if she had been wide awake. The mistress, on examining what had been done by her servant in a state of somnambulism, found by a tub of water on the floor that she had washed the dog, her usual task, and had cleaned a dozen of knives and seven forks, and was proceeding to clean the others, when the usual motion of the dog attracted his mistress to the spot where the servant was at work. The mistress removed the uncleaned forks out of the reach of the servant, and taking hold of the sleeve of her night-gown, gently moved her toward her bed, but whether from an internal sense of the work she was engaged in not being finished, or the action of the light of the candle on her eyelids, she awoke on the floor, but was quite unconscious of what had taken place. The mistress put the girl to bed, concealing from her what had been done, and at an after period of the night visited her bed, but it did not appear that she had again got up in her sleep.

THE NAMES OF GOD.

WHEN Alexander, the son of Philip, was at Babylon, he sent for a priest of every country and nation which he had vanquished, and assembled them together in his palace. Then he sat down on his throne and asked them, (and there was a great number of them,) saying: "Tell me, do you acknowledge and worship a supreme, invisible Being?" Then all the priests bowed their heads, and answered, "Yes, O king!"

And the king asked again, "By what name do you call this Being?" Then the priest from India answered, "We call it Brahma, which signifies the Great." The priest from Persia said, "We call it Ormuzd, that is, the Light." The priest from Judea said, "We call it Jehovah Adonai, the Lord which is, which was, and is to come."

Thus each priest had a peculiar word and particular name by which he designated the Supreme Being.

Then the king was wroth in his heart, and said, "You have only one Lord and king, henceforth you shall have only one God; Zeus is his name."

Then the priests were grieved at the sayings of the king, and spake, "Our people always called him by the name we have proclaimed from their youth up; how then may we change it?"

But the king was yet more wroth. Then an old sage stood forth, a Brahmin, who had accompanied him to Babylon, and said, "Will it please my lord the king, that I speak unto this assembly?"

Then he turned to the priests, and said, "Doth not the celestial day-star, the source of earthly light, shine upon every one of you?" Then all the priests bowed their heads, and answered, "Yea."

Then the Brahmin asked them one by one, "How do you call it?" And each priest told him a different word and a peculiar name, according to his own country and nation.

Then the Brahmin said to the king, "Shall they not henceforth call the day-star by one name? HELIOS is his name."

At these words the king was ashamed, and said, "Let them use each their own word; for I perceive that the name and the image constitute not the Being."—*Krummacher*.

Original Communications.

IDA'S SONG OF WELCOME.

BY MRS. E. A. ATWELL.

A SPIRIT child communicated to her earth-mother that she would meet her at a given time and place, and would greet her with a song of welcome. The appointment made by the child was observed by the mother; an *impromptu* circle of three was formed and in ten minutes the following lines were written—the medium through whom they were given having no previous knowledge of the Spirit's appointment.

WELCOME this bright morn, my mother,
This day which God has blest,
'Tis like a shadowy dream, my mother,
Of our immortal rest.

Welcome this glad hour, my mother,
This hour of sweet reunion,
When thy Spirit child, my mother,
Holds with thee communion.

Welcome all the moments, mother,
And count them as they pass;
For with each fleeting moment, mother,
A sand drops from the glass.

Welcome every change, my mother,
Sad changes of the earth,
They lift the struggling soul, my mother,
To a more glorious birth.

Welcome at last the hour, my mother,
When earthly trials o'er,
Thy angel child, and thee, my mother,
Shall meet to part no more.

BROOKLYN, L. I., 1856.

PHYSICAL POWER OF SPIRITS.

THE gentleman who communicates the following sends us also his name, with fifteen dollars as a subscription for copies of the TELEGRAPH. The article should have been inserted before, but has been inadvertently overlooked. His facts are interesting.—Ed.

LEBANON, N. H., April 30, 1856.

MESSRS. PARTRIDGE AND BRITTAN:

In my experience in the developments of Spiritualism in this vicinity, I have witnessed some interesting demonstrations of physical force, one instance of which I will briefly state, as it will illustrate and substantiate the fact of Spirit-power. A Mr. Richardson, a young man and near neighbor who has formerly been used as a medium for Spirit-manifestations, called at my house on an evening, as he had frequently done before, for the purpose of conversation and investigation of the subject of Spiritualism, which most interested us at the time. He was not entranced or perceptibly influenced that evening (as the time was spent in conversation), until he was about to leave the house. We were seated in a small dining-room, and on his attempting to open the door leading into an entry, he was unable to push it open. We supposed some one was holding the door on the other side. I went to the door myself, and opened it without perceiving the least resistance—went into the entry, and satisfied myself that there was no one in the space-way. Mr. Richardson attempted to open it again, but could not force it open more than three or four inches, when it was thrown together again with much violence. My little boy, four years old, opened it without difficulty. I asked Mr. R. to take hold of the door with me, and the moment he laid his hand on the handle, the door, partially open, was thrown together forcibly. He then pressed against the door steadily, and sprung the bottom open three or four inches, while the top remained firmly closed.

These experiments were repeated until we were satisfied we were not deceived, and were witnessed by my father and mother, wife and two children. We remarked to Mr. R. that he could go through the kitchen out of the back door, which he said he would do, as it was getting late, and he wished to be at home; and we were all desirous he should go, as we wished to retire. The door leading into the kitchen was open, and he started to go through it, but on reaching the threshold he was stopped, and to all appearance was unable to pass over it, although he used his utmost exertions, and had our co-operation, so far as *will-power* was concerned; for we did not wish to deceive ourselves by the exercise of any psychological power, if we possessed any over him.

At that time we were all open and avowed skeptics of the *Eastern Investigator* stamp, regarding all these things with the most rigid scrutiny, determined to admit nothing except what we were compelled to by incontrovertible evidence, subjected to the test of our physical senses. The question was with us then, as it is with minds similarly circumstanced now, "What held the door?"

We have continued our investigations with a firm and honest desire to know the truth for truth's sake. By the multiplicity of evidence we have received, the beautifully just and harmonious relations existing between our present rudimental and (before doubted) future, higher and progressive spheres have been made plain to us, and we know of no better course than this for honestly inquiring minds to pursue, to satisfy themselves of the truth or falsity of any important question.

E. J. D.

AN INTERVIEW WITH SPIRITS.

KELLEY'S ISLAND, June, 1856.

EDITORS OF SPIRITUAL TELEGRAPH:

The following communications were received at the dwelling-house of Mr. Tuttle, of Berlin, on the evening of the 27th of April, and enlarged upon at a subsequent sitting—Hudson Tuttle being the medium. I give them in my own language, reproducing the original as nearly as I can, while giving the meaning and substance of the communication.

He began by describing a Spirit, who said (through Mr. Tuttle) that he had just entered a higher society or plane of existence in the second sphere. He said that now everything around him looked luminous and bright; that he was now happy. He said he had wandered a long period of time in the lowest societies of the second sphere; it seemed almost an eternity; his mental sufferings being often almost intolerable. The cause of his long continuance in these low societies, was his low, immoral, and very vicious course of life when on earth. He occupied a fashionable and conspicuous station in society, and was looked up to as a man of superior genius and intelligence; but, alas! his moral faculties were corrupt in the extreme. This he said was in a great degree owing to his bad education, and the very low and vicious state of society then generally prevalent in the world—and made worse by companions of the most intemperate and brutal character. He said that almost everything depended on the society in which we are placed. He spoke with much feeling of the importance of placing before the young good examples and virtuous companions.

Question—What was your name when you lived on earth? at what period of time did you live?

Ans.—“My name I do not choose to tell; it will do no good. The period of time I lived on earth I can not tell; it may not be more than one or two centuries ago; my wretched state in the low societies prevented me from keeping note of time. My object in communicating with you is to warn every one against following my example. I want to impress on all the importance of virtue and morality.”

The next Spirit purported to be John C. Calhoun. His theme was mostly on the subject of slavery. He said he had altered his mind on the subject of slavery since he left the earth. He now considered it one of the greatest of evils; he was kind and humane to his slaves, it was true, but what can compensate for the many wrongs inflicted on a helpless, ignorant and infirm race, by even the most humane masters, and the still greater evils that necessarily affect and punish the white race? Although African slavery was a great evil, yet a much more intolerable bondage was everywhere prevalent on earth—that was the slavery of the mind. The fetters that bind the negro slave fall off at death, at the furthest; but the immortal mind, shackled by fashion, by dogmatic creeds, by superstition and bigotry, hugging its own fetters, deserves our sympathy more than the poor negro. The fetters that chain the mind will often last a long time in the Spirit-world, and eternity is hardly sufficient to erase the deep scars that had their origin in this sphere of existence from blindly following the dogmas and opinions of men. All should strive to be mentally free, and not adopt the faith or creed of any man until he carefully examines and weighs them with his own reasoning powers. When he has done this, let him act out his own convictions of right, fearless of the sneers and prejudices of a misdirected multitude.

Question—“Was the story as published in the papers, of your having a remarkable dream a short time previous to your death, in which it is represented that while you were engaged in writing an article for the dissolution of the Union, General Washington entered your room and strongly remonstrated against and condemned such conduct, and in consequence caused a black spot to appear on the hand in which you held your pen, etc., correct?”

Ans.—“The published account is a little exaggerated, but was mainly correct. It was not a dream—I was awake, clairvoyant—it was a true vision. General Washington really did enter my room; I saw him; he warned me against the suicidal course I was taking, and caused a black spot to appear on my hand, comparing my rash and black attempt to the conduct of the traitor Arnold. That black spot appeared on my hand for some time after.”

Question—“When will slavery become extinct, and in what way will it be abolished?”

Ans.—“The time is near at hand; but a few years will elapse before all will be free. A temporary dissolution of the Union will first take place, which will prepare the way for the emancipation of all the slaves. The whites will, I think, become convinced of the evils and injustice of slavery, and emancipate the slave by law.”

Question—“You do not agree with Henry Clay; he thinks that after the dissolution of the Union, which he predicts, a servile war will ensue, in which oceans of blood will be shed; the blacks will gain their liberty by force.”

Ans.—“We differ in this sphere of our existence in the opinions we form on the various subjects and evidences that act on the mind, as you do on earth. Of things future we judge from cause to effect, tracing the consequences of certain actions to their legitimate results, as best we can according to the light of our own minds. I am aware that Clay and other Spirits believe that slavery will be extinguished in a different way. But I give you my opinion on the subject.”

Question—“In what manner will the different races of mankind stand to each other in the future, and what is their destiny?”

Ans.—“The Caucasian or European race are destined to overshadow the whole earth, and to bring all others into subjection to their authority—not as slaves, but, because knowledge is power—the weak and ignorant being necessarily controlled and governed by the strong and wise. The different varieties of the Mongolian race have nearly ceased to be progressive, and the Negro race have made but very little

progress in any age. It is impossible for any living thing to remain stationary for a great length of time; it must progress or become extinct. The poor Indians of the west are an example of the inexorable fate necessarily attendant on unprogression. They will soon cease to exist. The same fate is the certain destiny of the Mongolian and African races, except as to time. The European races will in time be the only people on earth.”

Some remarks on the above communications will close this article. The first spirit that addressed the circle is a melancholy example of the abuse of the noble faculties given him by nature. Although he had, after a long time of suffering, escaped from the lowest societies, and called himself happy, he was far from a high plane of existence. The medium said his presence gave him a cold, disagreeable sensation. Although the reasoning faculties may be large and active, and are necessary to form the perfect man, yet unconnected with the moral and religious sentiment—without love to his fellow-man, and no feelings of gratitude to the Divine Author of his existence—he must necessarily occupy a low and miserable position. This transitory life on earth is truly a preparatory state for eternity; we have no time to throw away; all of it is necessary to prepare us as we should be, for an immortal life beyond the grave.

The interesting communication from Calhoun on the important subject of slavery, especially that part of it relating to the future, immediately suggests to the mind the question, What reliance can be placed on it? God has wisely ordained that a general knowledge of future events should be hid from man in this sphere of his existence. But there are some instances in which the future is revealed to us with great clearness. A greater number are mixed with error, and all, or nearly so, are deficient in regard to time. The exact time when an event will take place is rarely mentioned, and when it is it seldom proves correct. The prophecy of Isaiah of the coming of Christ did not designate the precise time, or give his name. That most remarkable prophecy of modern times, concerning the events that took place in the first French revolution, by Cazotte, was minutely correct in every circumstance, as also was the statement that every event or circumstance mentioned would take place within four years; but the day, or month, or even year, although within so short a period of time, was not given. It can not be supposed for a moment that any merely human foresight could have predicted events such as related by Cazotte. Of course the predictions must have had some other origin. The present spiritual communications solve the question fully, at least to my mind, that they have their origin from Spirits that once lived on this earth. Those who are the most perfect and exalted can prophecy the best, and those in the lowest societies can not foretell future events any more than they could here. The question, Will slavery soon have an end in this country, and if so, by what means will it be ended? is of the utmost importance. I fully believe that Calhoun communicated in the manner above related, and also that Henry Clay and others communicated in the same way. That they have superior means to acquire information and dive deeper into futurity than we can, I have no doubt. But that because they have left this state of existence and live in a higher sphere, they necessarily know everything past, present and future, I do not believe. Their statements are entitled to greater credit than when they lived on earth, and in this way I receive them.

At the last sitting or circle I attended a few days since, Calhoun purported to be present, and said that the Union would be dissolved in less than three years. The present excited state of the country on the subject of slavery renders this prediction very probable. Men are justified in resisting oppression and asserting their rights, and in extreme cases, when redress can not be had by law, to use force to effect this purpose, even if blood should be spilt, and insurrection and even civil war should follow. But this extreme state of things is not a sufficient cause for a dissolution of the Union. That unholty act should not be entertained a moment. Let us never forget the farewell address of the immortal Washington. The fearful consequences attending such an event he clearly foresaw; and warned his countrymen, in the most feeling manner, against any such attempt. It hardly requires the gift of prophecy to predict, that the man who raises his hand to destroy the Union of the States, will feel a deeper stain on his character than the black spot on the hand of the “Senator from South Carolina.”

DANUS KELLEY.

In giving place to the foregoing communication we deem it proper to submit the following explanatory remark. Whatever may be our individual opinion respecting the subject broached in the communication from the Spirit of Mr. Calhoun, (rendered a somewhat delicate one by the present excited state of public feeling upon it,) we hold the columns of the TELEGRAPH as sacred to the specific cause of Spiritualism, and do not intend that they shall be encumbered by foreign issues. But when we receive a well-worded communication, which we have sufficient reason to believe was dictated by a Spirit, we feel that the same has a legitimate claim to our attention and space as a fact in Spiritualism, whatever may be its subject or doctrine, or however it may conflict with existing prejudices.

EARLY RISING.—Life never perhaps feels with a return of fresh and young feelings upon it, as in early rising on a fine morning, whether in city or country. The healthiness of it, the quiet, the consciousness of having done a sort of young action (not to add a wise one) and the sense of power it gives you over the coming day, produce a mixture of lightness and self-possession in one's feelings, which a sick man must not despair of because he does not feel it the first morning. L. H.

VISION BY MRS. SIDNEY.

I REMOVED a chariot drawn by two beautiful snow white horses with wings. In the chariot is seated a person in whom is combined all that is great, good and noble. He holds in his hand a scroll, while he proclaims, “Go preach glad tidings to all nations, kindred tribe and people.” The chariot passes over hill and through dale, trampling down everything that opposed its progress. Close behind it comes a dense procession, and as it passes on I notice in some places it is quite thin, and then it comes up in one solid phalanx. Among them are the lame and decrepit. Some of them are quarrelling. There seems to be a great many each side of the procession differently occupied, some jeering and scoffing, some laughing and talking about those in the company, while there is a constant joining of the ranks from the multitude as they pass on. The Catholics are trying to stop the procession. There comes the rear guard—a great multitude, differing in some respects from the first—they walk upright, firm and strong; they all have lighted torches. Beautiful! They raise up all that have fallen down and set them on their feet. It seems to impart to them new life and strength. Those on either side who have spent their time in ridiculing the company, now look on with surprise.

I now see a great flock of sheep close behind those bearing the lights. The dogs bark, but they heed them not, nor the men who gaze at them; all look on with mute astonishment. A fire follows close behind the procession, burning all the rubbish that is left. The road on which they walked is pure gold. O, how beautiful! The fire has left a path of pure gold east up as a highway, for the ransomed of the Lord to walk on. As the people on either side saw the gold, some hid in the swamp in which they were; some ran to get into the procession; some tumbled over others, and caused great confusion; for they must run before the sheep in order to be admitted into the procession, as no unclean thing could step upon this golden highway.

After this procession had moved forward some distance, I saw another procession coming upon this golden path, unlike the other in dress and appearance, covered with purity as with a garment. As those in the swamp saw them, they hid themselves. I saw the swamp take fire; then such a rush for the procession! On the opposite side I saw thousands of people rise to flee that I did not see before, but the fire overtook all and burned off their clothes. They leaped out naked into the procession, and a garment was thrown over each of them.

The fire burned up all the filth and rubbish. After it had gone out there came up green grass and flowers of various hues. This great procession passed to a magnificent palace to be refreshed. Afterward they came out and reclined among those flowers, and recounted their joys and sorrows in their journey.

After this I saw the chariot become a great white throne, and this captain or leader that had driven the chariot, sat upon it and gave them a welcome with rejoicing. This great procession that followed him are coming to possess and inherit their sweet homes. They come in the same order that they passed away. Their leader is bestowing upon them his benediction. With a sweet smile he meets those in the foremost ranks, saying, “Welcome good and faithful followers; here is your reward.” He next welcomes with the same spirit of love and kindness, those who have lights and those who followed after.

He next comes to those who were burned out of the swamp. I expected that when those came who had lost everything by the fire he would spurn them from him. He, however, received them with a smile, but says, “You have no treasure.” They had nothing but the covering which had been given them, showing that the fire shall try every man's work. But in accents of kindness he says to them, “I do not condemn you; well did I know your attachment to your follies and sinful propensities; all your darkness and ignorance I understood; you are welcome, but you have neglected to lay up treasures here; yet here you have friends, for we are all your friends. Welcome one, welcome all to these pure realms.”

FITCHBURG, Mass.

EXTRAORDINARY SPIRIT SIGHT.

DR. A. G. FELLOWS, whose rooms are at 195 Bowery, toward the close of a Spiritual Conference in Brooklyn, last week, on Tuesday evening, took a young man out of the audience, a total stranger, and immediately began giving a description of a female, whose physiognomy was peculiar, and who limped from a lame leg. The young man, perfectly confounded, at last said he recognized the person as a relative of his, living in New York, who, when heard from last, about two weeks previous, was alive and well. On the subsequent Sunday evening, at the close of a meeting at the same place, Mr. Tappan Townsend arose and stated to the audience, that the young man immediately after what Dr. Fellows stated, went to see the female in question, and found her dangerously ill; and learned that at the precise hour in which Dr. Fellows described her, she was given up by her friends, and was supposed to be dead; her spirit having so far left the body as to leave no signs of life behind. Her condition at the last account was still critical.

On the same Sunday evening, the audience selected a gentleman for spiritual and physical examination, and submitted him to Dr. Fellows. The delineation in the main was acknowledged to be very accurate, but was inaccurate in assigning a pain in the breast, a stricture of the abdomen, and a bruised knee, to the gentleman. “Hold!” said the eccentric Doctor; “I said we were all one, and each reflected his fellow.” He then instantly passed to a lady sitting near, and told her that she had the pain in the breast, which he felt, and then passed to a second lady and said she had the stricture named; and finally passed to a third, a gentleman, and patting him on the left knee, exclaimed, “There's the bruised knee I saw!” All three confessed the Doctor was correct, and they were total strangers. U. C.

Interesting Miscellany.

INDIANA TWO GENERATIONS AGO.

A TUPAC annual meeting of the Old Settlers of Indianapolis and vicinity was held in that city on Wednesday afternoon. Much interest was manifested, and many details were given of the scenes and trials of pioneer life in this State. We append a few extracts from the *Journal's* report:

In 1824, there were one hundred families in Indianapolis—seventy-two voters among the number.

Caleb Scudder read from the docket of James Melville, the first Justice of the Peace for Delaware county. Marion county was then embraced in Delaware, and was known as the "New Purchase."

The records of legal cases show a vast difference between Court proceedings of that day and this. One judgment was rendered to be paid in shelled corn within a specified time—a third party named to measure the corn, and each one of the litigants to pay one half of the costs of suit. Other cases were cited, to the merriment and amusement of the assembled congregation of gray heads, who had their reminiscences revived by a reference to the records wherein are preserved the types of the olden time.

Douglas Maguire spoke of coming to Indianapolis after it had been selected as the seat of government, in order to take a look at the place. He came from Kentucky, and as he and his party arrived within about thirty five miles of it they started on a race. There was nothing but an Indian trail to pursue, and as he proceeded in the race he discovered he had lost his saddlebags, containing all his clothes, what money he had to buy with, and everything he had brought with him for the journey. He started back to find it—met some footmen who had found it, and returned it to him with nothing taken from it. He considered that the best recommendation he could get for the inhabitants of the country.

At another time when he came here he concluded to go to Cincinnati and purchase a printing office. He did so, and coming home it took seven days to make the journey. This was in November, and his printing office came by the way of the Ohio River and Madison, and arrived the next March. He paid \$130 and gave his note for \$350 more for his office—purchasing it from a man he had never seen before, and who had no knowledge of him.

SWISS COURTSHIP.—When a girl has arrived at marriageable age, the young men of the village assemble by consent on a given night at the gallery of the chalet in which the fair one resides. This creates no surprise in the mind of her parents, who not only wink at the practice, but are never better pleased than when the charms of their daughters attract the greatest number of admirers. Their arrival is soon announced by sundry taps at the different windows. After the family in the house has been aroused (the scene usually takes place at midnight, when they have all retired to rest,) the window of the room prepared for the occasion, in which the girl is first alone, is opened. Then a parley commences, or rather a boisterous discussion; each man in turn urges his suit with all the eloquence and art of which he is possessed. The fair one hesitates, doubts, asks questions, but comes to no decision. She then invites the party to partake of a repast of cakes and kirch wasser, which is prepared for them on the balcony. This fine entertainment with the strong water of the cherry, forms a prominent feature of the proceedings of the night. After having regaled themselves for some time, during which and through the window she has made use of all her witchery of woman's art, she evinces a desire to get rid of them, and will sometimes call her parents to accomplish this object. The youths, however, are not to be put off for according to the custom of the country, they have come for the express purpose of compelling her on that night, there and then to make up her mind, and declare the object of her choice. At length, after a farther parley, her heart is touched, or at least she pretends it is, by the favored swain. After certain preliminaries between the girl and her parents, her lover is admitted through the window, where the affianced is signed and sealed, but not delivered, in presence of both father and mother. By consent of all parties the ceremony is not to extend beyond a couple of hours, when after a second jollification with kirch-wasser, they all retire—the happy man to bless his stars, but the rejected to console themselves with the hope that at the next tournament of love they may succeed better. In general the girl's decision is taken in good part by all, and is regarded as decisive.—*Hautland's Switzerland.*

BRITISH AND AMERICAN LADIES.—Mr. Cobden in his speech at the Lord Mayor's dinner given in honor of Mr. Buchanan, said that the greatest difference between England and America consisted in this: that a great deal more care was taken of the ladies in America than in England, and a great deal less care of the men. He said: "If the respect shown to the fair sex was a true criterion for estimating the chivalry of any country, certainly in the present age the palm must be conceded to America in regard to that amiable quality. In illustration of this American characteristic, he might mention, that when in Boston, at the anniversary of the Declaration of American Independence, he was anxious to gain admission to a church where one of their most distinguished orators was to deliver a political address appropriate to the occasion. The headle who guarded the door steadfastly refused him access until the corporation had arrived; and on his remarking, after waiting some time, that other persons were being admitted while he was excluded, the headle naïvely replied, "Oh! but these gentlemen have ladies with them and you have none; but if you bring a lady with you, I will let you in also."

THE TEMPLE OF SOLOMON.

A LETTER dated Jerusalem, Feb. 21, and published in the *New York Observer*, contains the following extract:

No better evidence of the change of Mohammedanism is needed than the fact that the Mosque of Omar at Jerusalem, which has been so long guarded from Christian intrusion, is now open to them, and that yesterday a party of twelve American gentlemen and three ladies went through its sacred inclosure. It was not accomplished without some difficulty, but the money of travelers has found its way into the hearts of the Moslems, and has vastly relaxed their religious severity.

The Pasha has granted several orders recently, admitting English and French travelers to the mosques, but English and French rule here now, and America is unknown. Hence, in the Pasha's absence, his agent here would not take the responsibility of admitting us to the great harem; but the chief of the soldiery Hasham-Aga, volunteered (in consideration of sundry gold pieces) to open the gates for us. The fanaticism of the servants of the mosque is unabated, and without proper order or guard it is dangerous for a Christian to approach and impossible for him to enter. Hasham-Aga gave us a guard of thirty soldiers, who accompanied us, and we entered the grand court at one o'clock, and remained in the Mosque and in the great crypts under it, for two or three hours, examining everything; and as you remember that this is the site of the Temple of Solomon, and the inclosure of the court is considered identical in size and shape with the court or inclosure of the temple, and the crypts antedate the Christian era, you may imagine the interest with which I went over this hitherto unexplored ground. I believe that M—— is the first American lady who has ever been on the ground of the Temple of Solomon unless it be that one or two of the residents here, missionaries or others, may have gone in heretofore in disguise as Mohammedan women.

WONDERS OF THE UNIVERSE.—What mere assertion will make any one believe that in one second of time, in one beat of the pendulum of a clock, a ray of light passes over one hundred and ninety-two thousand miles, and would, therefore, perform the tour of the world in about the time it would take to wink our eyelids, and in much less time than a swift runner takes a single stride? What mortal can be made to believe, without demonstration, that the sun is almost a million times larger than the earth; and that, although so remote from us, a cannon ball shot directly toward it, and maintaining its full speed, would be twenty years in reaching it, it yet affects the earth by its attraction in an inappreciable instant of time? Who would not ask for demonstration, when told that a gnat's wing, in its ordinary flight, beats many hundred times a second; or that there exist animated and regularly organized beings, many thousands of whose bodies laid close together, would not extend an inch? But what are these to the astonishing truth which modern optical inquiries have disclosed, which teach us that every point of a medium through which a ray of light passes, is affected with a succession of periodical movements, regularly recurring at intervals, no less than five hundred millions of millions of times in a second? That it is by such movements communicated with the nerves of our eyes that we see; nay, more—that it is the difference in the frequency of their recurrence which affects us with the sense of diversity of color? That, for instance, in acquiring the sensation of redness, our eyes are affected four hundred and forty-two millions of times, per second? Do not such things sound more like the ravings of madmen than the sober conclusions of people in their waking senses? They are, nevertheless, conclusions to which any one may most certainly arrive, who will only be at the trouble of examining the chain of reasoning by which they are obtained.

THE MERCHANT AND THE QUAKER.—A merchant in London had a dispute with a Quaker, respecting the settlement of an account. The merchant was determined to bring the question into Court, a proceeding which the Quaker earnestly deprecated; using every argument in his power to convince the merchant of his error but the latter was inflexible. Desirous to make a last effort, the Quaker called at his house one morning, and inquired of the servant if his master was at home. The merchant hearing the inquiry and knowing the voice, called aloud from the top of the stairs—"Tell that rascal I'm not at home." The Quaker looking toward him, calmly said, "Well, friend, God put thee in a better mind." The merchant, struck with the meekness of the reply, and having more deliberately investigated the matter, became convinced the Quaker was right, and he was wrong. He requested to see him, and after acknowledging his error, he said, "I have one question to ask you: how were you able, with such patience, on various occasions, to bear my abuse? 'Friend,' replied the Quaker, "I was naturally as hot and violent as thou art. I knew that to indulge this temper was sin, and I found that it was imprudent. I observed that men in passion always speak loud, and I thought that if I could control my voice, I should suppress my passion. I have therefore made it a rule never to suffer my voice to rise above a certain key, and by a careful observance of this rule, I have, with the blessing of God, entirely mastered my natural temper." The Quaker reasoned philosophically, and the merchant, as every one else may be, was benefited by the example.

How often are long lives spent in wasting talents that should glorify their Creator! Body, mind, and even spirit itself, are made subservient unto low desires! Instead of communing with angelic companions, and feasting in the light of divine wisdom, how often do they stoop, and in the darkened crowd of misled children, grovel in the filthy, corrupting passions! And such are honored of men! The blinded can not see that they are led by the blind, who call, "Lo! here is light, come and see;" and they not seeing, go, and in going lose the power to see, and all is darkness.

THE OLD MAN AND THE YOUTH.—Geron, an old man of ninety years, was sitting at the door of his rural dwelling, enjoying the bright autumnal morning. His eye rested by turns on the blue mountains in the distance, from whose summits the mist was ascending like a cloud of incense, and on his sprightly grandchildren, who were playing around him. Then a youth from town came to the old man, and entered into conversation with him. When he heard the number of his years, he marvelled at his healthy and vigorous appearance, and asked Geron what he had done to enjoy such strength and serenity in the winter of his life. Then Geron answered, "My son, this is like every good thing, a gift from above, of which we must not boast; nevertheless, we may do something here below to obtain it." After those words the old man arose, and took the stranger to the orchard; here he showed him the high, splendid trees, laden with delicious fruits, the sight of which gladdened the heart. Then the old man said, "Dost thou marvel that I now enjoy the fruit of these trees? Behold, my son, I planted them in my youth. Here thou hast the mystery of my quiet, fruitful old age." The youth bowed his head; for he understood the old man's words, and pondered them in his heart. *Kron.*

A BEAUTIFUL SENTIMENT.—Shortly before the departure of the lamented Heber for India, he preached a sermon which contained this beautiful illustration: "Life bears us on like a stream of a mighty river. Our boat at first glides down the narrow channel—through the playful murmurings of the little brook and the winding of the grassy borders. The trees shed their blossoms over our young heads; the flowers on the brink seem to offer themselves to our young hands; we are happy in hope, and we grasp eagerly at the beauties around us; but the stream hurries on, and still our hands are empty. Our course in youth and manhood is along a wider and deeper flood, amid objects more striking and magnificent. We are animated at the moving pictures of enjoyment and industry passing around us; we are excited at some short-lived disappointment. The stream bears us on, and our joys and griefs are alike left behind us. We may be shipwrecked—we can not be delayed; whether rough or smooth, the river hastens to its home, till the roar of the ocean is in our ears, and the tossing of the waves is beneath our feet, and the land lessons from our eyes, and the floods are lifted up around us, and we take our leave of earth and its inhabitants, until of our further voyage there is no witness save the Infinite and Eternal."

A PHYSIOLOGICAL CURIOSITY.—St. Martin, the man who has an opening in his stomach, produced by a gunshot wound, is in New York, and a number of Physicians of that city have been experimenting with the view to ascertain the time required to digest food. A thermometer introduced into the stomach through the opening, rose to one hundred and one Fahrenheit. The carrot, Dr. Bunting says, is consumed in five to six hours. Roast beef will thoroughly digest in an hour and a half. Melted butter will not digest at all, but float about on the stomach. Lobster is comparatively easy of digestion. Upon the application of the gastric juice to a piece of purple tissue paper, the color at once faded. In relation to the patient's health, Dr. Bunting observed that had been uniformly excellent, having since his recovery from the first effects of the wound, supported a large family by his daily labor. These experiments do not differ materially from those made by Dr. Beaumont twenty years ago. Mr. St. Martin is at present a little upward of fifty years of age, of a spare frame, but apparently capable of considerable endurance. He is in excellent bodily health, and vivacious in manner. The opening in his stomach has no injurious effect upon his health, nor has it prevented him from severe labors. If he does not keep a compress to the aperture in drinking water, or swallowing anything else, the whole contents of the stomach will pass out through that opening. Through this opening comes out a small part of the stomach, i. e. the inner coat, which shows its different appearances—thick or swollen whenever the work of digestion is over. St. Martin is on his way to Europe.

POWERS, THE SCULPTOR.—A new English work, entitled "Travels in Europe and the East," says of this distinguished American artist:—"The most remarkable thing in the studio, is the man himself. At the age of fifteen he was an emigrant from Vermont, his native State, to Ohio, and there at the age of twenty-six, he made his first bust, a head in wax. It gives little promise of what has since appeared. Twenty years ago Mr. Powers went to Washington. Here he has been to work sixteen years. Now he is less than fifty years of age; and when he was many years younger than he is, the greatest of modern sculptors, Thorwaldsen, paid him homage. He is destined to inaugurate a new era in sculpture, and leave a name to posterity as the founder of a school which will attract the admiration, and finally secure the approving verdict of the successive ages of the Christian world. Yet great as this man is, his greatest beauty of character is his 'meek simplicity.'"

A NEWSPAPER.—It was Bishop Horner's own opinion that there was no better moralist than the newspaper. He says: "The follies, vices, and consequent miseries of multitudes displayed in a newspaper are so many beacons continually burning to turn others from the rock on which they had been shipwrecked. What more powerful dissuative from suspicion, jealousy and anger than the story of our friend murdered by another in a duel? What caution more likely to be effectual against gambling and profligacy than the mournful relation of an execution, or the fate of a despairing suicide? What finer lecture on the necessity of economy than the auctions, of estates houses and furniture? Only take a newspaper, and consider it well, pay for it, and it will instruct thee."

It is a curious fact that men buried in an avalanche of snow hear distinctly every word uttered, while their most strenuous shouts fail to penetrate even a few feet of the snow.